

QUERIES

SCOTS INNOVATORS

IN

DIVINE SERVICE

And

Particularly, to the *Liturgical*
Party in the Shire

OF

ANGUS

And Places adjacent thereto.

Being a Comprehensive Collection of the choicest Arguments, against
present INNOVATIONS

By a Lover of the Church of SCOTLAND

MDCCXII

To the Reader,

Beseech you Brethren, mark them which cause Divisions and offences contrary to the Doctrine, which ye have Learned, and avoid them.

For they that are such, Serve not our Lord Jesus Christ, but their own Belly; and by good Words and fair Speeches deceive the Hearts of the Simple. Rom. 16, 17, 18.

Cease my Son to hear the Instruction that causeth to err from the words of Knowledge. Pro. 19. 27.

And middle not with them that are given to change Prov. 24. 21.

To the Law and to the Testimony, if they Speak not according to this word, it is because there is no light in them. Isa. 8. 20.

In vain they do Worship me, Teaching for Doctrines the Commandments of Men — For laying aside the Commandment of God they hold the Tradition of Men Mark 7. 7, 8.

Thus saith the Lord, stand ye in the ways and see, and ask for the Old paths, where is the good way and walk therein, and ye shall find rest for your Souls. Jer. 6. 16.

No Man having Drunk Old Wine, streight-way desireth New, for he saith, the Old is better. Luke 5. 39.

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QUERIES

TO THE

Scots Innovators in Divine SERVICE.

I. QUERIE. **I**S it not Sinful to make Schisms and Divisions in the Church, to rent CHRIST's Mystical Body, and tear the Bowels thereof; particularly in separating from the Church of *Scotland*, while professing Soundness in Doctrine, and practising Purity in Worship, and Holiness in Life; and when there is no sinful Condition of Communion required of you? And thereby to break the Bond of Peace, and Charity among Christians, stir up Strife amongst nearest Neighbours and Relations, and foment Heart burnings, Envyings, Evil-speakings, Disloyalty and Licentiousness, together with your Sacrilegious robbing GOD's Poor of their due and wonted Subsistence, by imploying your Meeting-house Collections for the Maintenance of your Preachers; whereby, in many places, the Poor are reduced to straitning and starving Circumstances.

2 Q. Are you not likewise turned Schismaticks from your own *Episcopal Church of Scotland*, by devysing a new Form of Worship, never allowed by Her in former Times, nor practised by such as are indulged in Churches to this Day? Did not *Arch-bishop Spotswood*, and others oppose the Introducing the *English Service*, before the Year 1637; and thereby incur the Displeasure of the Court? Why then do ye apostatize from the Worship and Principles wherein ye were baptized and brought up, and thereby reproach your Fathers, and Mother Church as living and dying in Ignorance of the true Worship and Service of GOD? Yea further do ye not hereby condemn all our famous Reformers and Predecessors who at the Reformation threw off the Yoke of these un instituted R

and Ceremonies, together with the other Errors & Corruptions of Popery, & always vigorously withstood the Return thereof, when it was attempted? Do you reckon your selves more learned, wise, holy, or zealous than they were? Are you not conscious to your selves, that there was more practical Godliness, more Family and Secret Worship, and more of the Spirit of Grace and Supplication, among your Fore-fathers about 75 Years ago, when they with so much Abhorrence rejected these Innovations, than there is now among you their Children, who introduce them? How come you then to degenerate so far from your Ancestors, and be fond of licking up the Vomit they spewed out? Have ye discovered any Scripture War-rand for these things, which they could never find?

3. Q. Are ye not chargeable with Perjury, in counteracting the Solemn Oaths and Subscriptions, whereby we in this Land are engaged, to renounce such Rites and humane Inventions in GOD's Worship? Did not our King, Nobles and all other Ranks of Persons in this Land, swear and subscribe the National Covenant, with the Consent, and by the Authority of both Church and State, in the Years 1580, 1581, 1590, 1639. wherein these Ceremonies, you are now introducing, are particularly abjured? Moreover have ye not renounced these Innovations, by the very Oath of the Test (the Obligation whereof ye still own, and some of you so far, as from it to plead, against your joyning with the Established Church) in which Oath ye are sworn, to maintain the Confession of Faith, which was established by the Parliament, Anno 1560, in which Confession we have these expresse Words, Sect. 15, *Evil Works are not only these, that expressly are done against GOD's Commandment, but these also, that in Matters of Religion, and Worshipping of GOD, have no other Assurance, but the Invention and Opinion of Man, which GOD from the Beginning, hath ever rejected, as by the Prophet Isaiah, and by our Master CHRIST JESUS we are taught in thir Words, In vain do they worship Me teaching for Doctrines the Precepts of Men.* And in Sect. 21. 'tis declared, *That all Superstitious Ceremonies ought to be changed.* And in Sect. 23. *Corrupting of the Sacraments, with Mens Inventions, suffering Women to baptize, &c. are plainly condemned.* How then can ye answer to GOD, or Conscience, for the Breach of these Solemn Engagements? O! think upon the dreadful Guilt of Perjury, and the Punishment due thereto, and tremble, and labour to prevent the same, by your timely Repentance.

4. Q. Have ye any Command either of Church or State, for these Innovations in Worship and Ordinances; or was it ever known, that Religious Ceremonies, were established in any Church or Province, but by some Ecclesiastical Authority? You cannot plead the Authority of the Church of England, seeing she can have no Jurisdiction in or over Neighbouring

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bouring Churches: Yea in the *Preface* to the *Service Book* she Disclaims any such Authority, declaring, that in these Ceremonies, they are not to prescribe Rules to other Churches or Nations, but to their own People only: Say not, that now we are *one Kingdom*, and therefore must be *one Church*, for the same *Act* that makes us one Kingdom, owns us to be two Distinct Churches free and Independent of one another; But it seems you intend to betray your Mother Church, to subjection to the Church of *England*, and thereby to confirm the Old forged Claim, of the *English Primates* to the Obedience of the *Scots* Clergy; Strange! are ye grown worse than your Fathers *anno 1637*. Who tho' they accepted to be the Tools of *England*, for imposing a Liturgy on us, yet absolutely refused to admit the *English* Liturgie, lest it might be taken as an Acknowledgement of the Church of *Scotland* her subjection to the Church of *England*, but would have one different from theirs.

5. Q. How come ye for the sake of these Rites and Ceremonies (which you commonly grant to be Matters of indifferency) to kindle such fiery Divisions and Controversies in *Scotland*, and make the Breach in this poor Church wider than ever? Have not these Ceremonies been the bone of Contention in *England* it self ever since the Reformation, and raised such dreadful flames of Persecution there, as to oblige many Thousands to go seek peacable Habitations, in the wild Deserts of *America*, where they might enjoy Freedom in their Consciences? And when it was attempted, to introduce these Ceremonies into this Church *anno 1637*, it's well known what convulsions, they did occasion both in Church and State; should any *Scotsman* then, willingly throw such a Fire ball, into the Land of his Nativity, to set his Country-Men by the Ears, and kindle Strife, & Animosities so destructive to Christian Charity, and disparaging to our Holy Religion & which may be of dangerous consequence to the Common Wealth? Is this like the healing Spirit of Love, Unity and Peace, which every good Christian and Country-man should study to promote? But alas! instead of this, there is persecution already begun by some, who without Law or Authority compel their Tenents and Dependaries, against their Consciences, to separate from the Established Church, and attend their New Worship, under pain of being ruined, or cast out of their Houses and Possessions; Are these Gospel methods, which you take, for advancing your Cause, were they ever reckoned the signs or Concomitants of a good Cause? is it not presumptuous boldness, in any Mortal, to ascend God's Throne, to Lord it over God's Heritage, and exercise a Dominion over their Faith and Consciences? Is not Conscience Gods Deputy in Man and subject to none but him, what a Monstrous piece of Tyranny, must it be, then to impose on a Man's Conscience, in the Matter of Divine Worship? will ye find

And the like practised in *Turky*? the *Turks*, when they catch Christians, tho' they make Slaves of their Bodies, they leave their Consciences free, and do not force them to their *Mosques* or *Mahumetan* Worship.

Objection. We may remove Tenents, and set our Land to whom we will, and this is no persecution. *Answer* Blessed be God that this is all the persecution you can raise, it is indeed the Mercy of Gods people that you can Banish them no farther than your own Territories; tho' it is pretty Odd, that *Papists* and *Quakers* may possess your Land, but *Presbyterians* cannot? Pray, remember, that *the Earth is the Lord's*, He is the Judge of Nations, and Lord of the Conscience; think it enough, that ye have your own Souls to account for at the Great Day, tho' ye take not on you the Burden of other Mens. Let me here also, speak a word to the *Oppressed* for Conscience, Remember, the Commands of Men cannot loose you from the Obligation of GOD's Commands, and in Matters of Faith you are Subject to no Power on Earth; Still mind the Apostles Answer to the Council at *Jerusalem*, when enjoyned to do things contrare to their Conscience, *Acts* 4. 19. *Whether it be right in the sight of GOD, to hearken unto you more than to GOD, Judge ye.* As also mind the resolute Answer of the three Children to the Great King *Nebuchadnezzar*, *Dan.* 3. 16. 17. 18. They would rather hazard a fiery furnace, before they gave the least external Compliance, in falling down, to please the King, tho' they saw many Thousands doing round about them, the Kings fiery furnace was terrible to them, but GOD's Furnace was much more, they knew GOD could deliver them from the Kings Torments, but the King could not deliver them from GOD's. To be cast out of your Rooms is sad, but to be cast out of Heaven is infinitely more sad; did ever any that suffered for Christ's Cause lose at his Hand, or will ye be the first? what lost the three Children by it? to have seen them bound Hand and Foot, and cast into the Fire, you would have reckoned them gone Men, but no sooner are they in the Fire, but they are loose again, and the Son of God makes the fourth. Will ye not venture on a little suffering for Christ's Kindness? if cannot abide a Mans Frown for Religion, how would ye endure Rack or Fire for Christ? If ye be so soon frightened in the Land of Peace, how would ye be Martyrs? See that word in *Jer.* 12. 5. *If thou hast run, &c.* O will not Christ and a good Conscience be better Friends at a Dying Hour, than your Masters or Superiors: forget not the case of *Francis Spira*, who against his Light, Apostatized from GOD's Truth for fear of Man, what a fearful Spectacle became he, before he dyed, looked like a Man living in Hell before he left the Earth.

6. Q. Why do ye cry up the Church of *England*, as a perfect pattern of Reformation, and their Service Book for such a perfect piece, which

et it hath been five times mended since it was made; twice in King *Edward's* Reign, once in Queen *Elizabeth's*, once in King *James 6th's*, and once in King *Charles 2d's*. And was not the Convocation the very last Year 1711: ordered by the Queen, to add several things to it which were wanting? Why then should ye adore it as such an Incomparable Book? Is it not sad to see the Ignorant fondness of some among us, who equal, nay prefer it to the Bible, for they have a Service Book, at no Bible in their House, they take the Service Book to the Publick Worship, but never took the Bible to it, and some that wont to caule their Servants carry their Bibles, must needs carry that Book themselves, *Objection*. O but there is much Scripture and many good Words in it. *Ans.* The same may be alledged for the *Apocrypha*, the *Jewish Talmud* and *Turkish Alcorn*, which never the less are not to be Named in one way with the pure and uncorrupted Word of GOD; it is usual to find errors mixed with truths, to set them the better off. *Obj.* O but they were good Men, and Martyrs that made this Book. *Ans.* 1mo. You would rather say, who Collected and Englished it out of the Popish *Divine Service*, of which more afterwards. 2do. We may possibly grant that it was not a discommendable Work at that time, when the Church in *England*, made her first step out of the mist of Popish Ignorance and superstition, yet probably, if the Compilers of it were now living, they would be disatisfied with it as well as we, for that which was calculated at the dawning of the Reformation, and to wean People by degrees from Popish Soperstition and Ceremonies, cannot be Adapted for the Meridian of the Gospel light and purity; we allow Children to creep or go by holds first, but would be hardly content, if they continued doing so, all their Life afterwards.

Ratio. tho they were good Men, yet they were not Inspired and Infallible in their writings, and consequently their performances cannot be a constant rule to us, tho they had a good design in what they did, they knew but in part, and did not foresee all the bad consequences of things; Good Men have frequently out of a good Intention, devised new things for promoting Religion, which in process of time, have become a Snare to the Church, and been the occasion of much Superstition and Idolatry, this is observable in the rise of many of the Popish Errors and Innovations, particularly as to the Worshipping of Saints, first their names were observed and Pictures kept for private Memory, afterwards they were brought into Churches in *Gregories* time in the 7th Cent. for remembrance and Instruction, but with an expresse Prohibition of Worshipping them; but in the 8th Cent. the Worshipping of them was enjoined by the Council of *Nice*. But what need we search Humane Records, when we have Pregnant Instances, to this purpose in Holy write, particularly

particularly in *Judges* 8. 27. Where we find *Gideon*, both a good and a great Man (and he must be a rare *Innovator* this day, that claims his Name or Character.) He makes an *Ephod*, being a sacred Garment, of the choicest of the *Midianites* Spoils, and puts it into his City, *Gideon* no doubt, had a good Intention in this, to perpetuate the Remembrance of so Miraculous a Victory, and perhaps to be an Oracle for the People, to consult nearer Home than *Shiloh*, where the Ark was; but the Peoples respects to the *Ephod* growing still more and more Superstitious, because so good a Man as *Gideon* had set it up, it proved a sad Snare to *Gideon's* House, his City and all *Israel*, by abating their Zeal for GOD's Ark, and by degrees Alienating their Hearts from God's Altar and Priesthood at *Shilo*, and afterwards drawing them into gross Idolatry, and breeding great Confusion in *Israel*; thus you see, that the beginning of Superstition and Idolatry is as the letting forth of Water, and many have been Insnared into evil courses by one wrong step of a good Man; therefore hang your Faith at no Mans Belt, give blind Obedience to no Mortal, call no Man Master but Christ, *Math.* 23. 10. tho Good Men say this is the way of Worship, if Christ the Lawgiver say it not too in his Word, abandon it. Follow not *Gideon*, nay nor *Paul*, further than they follow Christ, *1 Cor.* 11. 1. But let us return from this Digression to say somewhat further anent the perfection of the Service Book, so much now Boasted of by some Innovators, it hath neither Superfluities nor Defects, say they, tho very ordinary search may Discover both. ----- Is not the Service Book Catechism defective in expressing the very Fundamental and Essential Point of Christianity, except where they are generally mentioned in the Creed and hath scarce any thing anent the Nature of Faith, Repentance, the two Covenants, Regeneration, Justification, &c. Should not a Catechism be full, and explicit upon these Heads? Likewise your Forms of Prayer are very defective, particularly your Confessions, in expressing Original Sin, and even Actual Sin, except it be very generally mentioned there being scarce any thing in them anent particular Sins, or their Aggravations? And in deprecating of Wrath and Judgements, there is little Mention of the particular evils or Plagues, and especially those of Spiritual Nature, you need to be delivered from? And do you not want suitable Forms of Prayers and Petitions for many needful Cases and Occurrences? Particularly, for Assistance to the Minister, that is to preach and for a Blessing on what he hath preached, and for the Assistance of the Spirit in Prayer, also for the spreading of the Gospel, the Conversion of the Jews and Gentiles, the Downfall of Mahomet and Anti-Christ, the Rooting out of Superstition and Romish Idolatry, as also for persecuted Protestant Churches, for Schools and Seminarier of Learning, for Malefactors and Persons under Sentence of Death: And many other Occasions

that might be enumerate? But what need is there for it, seeing these very Men, who talk so much of the Perfection of this Book, that it hath nothing *Superfluous* nor *Defective*, do, by their daily Practice, give their Tongues the Lie; by over-leaping all the Prayers for *Queen Ann* and *Princess Sophia*, and interlining some Petitions in the Room thereof, viz. to *bless their Ancient King*, and *bring home the Banished*, &c. As for the *Superfluities* of the Service Book, you will find many of them mentioned afterwards, in this Tractate.

7. Q. How can ye vindicate the *Service Book* from a *Popish Original*, when by comparing, we find it taken out of the *Popish Latine Service*, viz. the Common Prayers out of the *Roman Breviary*, the Service for Administration of Sacraments, Matrimony, Visitation of the Sick and Burials, out of the *Ritual*, the Consecration of the LORD's Supper, Collects, Epistles and Gospels, out of the *Mass Book*, as *Hooker*, *Cambden*, *Heylin*, *Burnet*, and other Church of England Writers, do confess as also doth King *Edward 6th*, in his Letter to the *Devonshire Rebels*, who made an Insurrection upon account of the then Alterations in Religion, *Tho' it seemeth to you to be a new Service* (says he) yet it is indeed none other but the Old, the self same Words in English, which were in Latine. And a little after, he says, *nothing is altered but to speak with Knowledge, that which was spoke with Ignorance*. Wherewith the Rebels went away satisfied, thinking themselves no Losers by the Bargain. Yea the *Papists* liked this Service so well, that they continued to attend it several Years, in *Queen Elizabeth's* Reign, till the *Pope* excommunicate her for disowning his Authority; and both *Pope Pius 4th* and *Gregorie 13th* offered to confirm the *Liturgy*, if she would have owned their Authority: And no Wonder, seeing the several parts of it were of the *Pope's* own devysing at the Beginning, as *Platina*, *Durandus*, *Polydore*, *Virgil*, and other ancient Writers testify, telling us the particular *Popes* by whom, and Centuries and Years in which the several Ceremonies, and parts of the *Liturgy* were introduced. And is it not known, when the *Pope* interdicted *Queen Elizabeth*, Secretary *Walsingham* procured two Persons to come to England from the *Pope* to whom he shewed the *London* and *Canterbury Service* in all the Pomp thereof, who thereupon declared, that they wondered the *Pope* should be so ill advised, to interdict a Princess whose Service was so like his own; and therefore procured the Bull against her to be recalled. Hence one of the Church of England's Bishops was forced to say, *That the Service of the Church of England was now so drest, that if the Pope should come and see it, he would claim it for his own; but that it is in English*. And King *James 6th*, in his Speech to the General Assembly Anno 1590, called it an *ill said Mass* in English. And tho' indeed, in King *Edward 6th's* Time, there was a Petition in the Litany, to be delivered

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livered from the Bishop of Rome, and his detestable Enormities; yet it was afterwards struck out, to gratifie the Papists. Is it not then a ridiculous Tale that is common in your Mouths, that the Serv: B. is the greatest Bulwark against Popery?

8. Q. What better are the Church of England's Pleadings against many of the Popish Ceremonies and Superstitions, than ours are against theirs? The Church of England rejects many of the holy Days and Rites which the Church of Rome retains, such as the Oyl, Salt and Spittle in Baptism, Exorcism, holy Water, Baptizing of Bells, bowing to Images, &c. And their Argument for doing so, is, That GOD never instituted them, and therefore may be lawfully rejected. What then should hinder us from using the same Plea, for rejecting the holy Days and Ceremonies, which the Church of England still retains, such as their Consecration of Churches, Priests, Surplices, Altars, Organs, singing Services, Litanies, Absolutions, private Communions, Responses, Feasts, Fasts, Vigils; bowing to the Altar, East, and the Name of JESUS, Cross in Baptism, Godfathers, kneeling at the Sacrament, Service at Burials, &c. seing these want Divine Institution, as well as the foresaid Popish Superstitions they have scored off; if their Defence against the Papists be valid, can ours against them be weak?

9. Q. In stead of gaining the Papists (as is pretended) by retaining so many of their Ceremonies, are they not thereby the more hardened and confirmed in their other Superstitions and Idolatries? are there not many things in your Liturgy, that gives Countenance to their Errors, viz. In the Litany, there is Mention made of Deadly Sin, as it were, in Contradistinction to other Sin that is not so, doth not this favour the Popish Distinction of Mortal and Venial Sins? Is not every Sin deadly in its own Nature, and the Wages thereof Death? Again in the Catechism there is a Question, How many Sacraments hath Christ ordained? The Ans. is that, There are two only, as generally necessary to Salvation. Which seems to insinuate, that he hath ordained more Sacraments (such as the Papists five bastard Sacraments) tho' only two are necessary to Salvation. And further, the Serv: B. homologates the Papists superstitious Observation of Lent, and all the Fridays in the Year, as times of Religious Fasting, without any Scripture Warrant for the same: Is CHRIST's Example in fasting forty Days any more imitable, than his other miraculous Works? And your Prayers at Burying the Dead, encourage them in their praying for the Dead, at that Time, especially seing, it is no where declared in the Serv: B. that the Prayers and Praises then used, are no ways for the Benefit of the Dead, but of the Living: But on the contrary, such a Declaration was refused, when the Presbyterians earnestly desired it, at the Savoy Conference 1661. Moreover, the Popish Absolutions

Solutions, their Worshipping the *Altar, Bread, Cross, Images, &c.* are countenanced by your Practices, so far as to furnish them with Arguments to plead for, and defend the same; if ye challenge them for their *fore-said Idolatrous Worship*, will not they retort your Arguments, and say, *Do ye not Bow at the Name of JESUS, kneel at the Sacrament*, as well as we? Do ye not bow to the *Altar*, yea kneel before it, when there is no Communion, as it is directed in the *Office of Matrimony*? If ye reprove them for worshipping the *Cross*, and their superstitious blessing and signing themselves with it, on all Occasions, do they not commonly answer you, why do ye cross your Children at Baptism? If it be profitable then, can it be hurtful now? Are not the Papists encouraged by your Compliance so far with their Superstitions, to stand still where they are, expecting your Return? Do ye not now give them Ground to say, the Protestants are grown weary of their Reformation, and are turning back again by Degrees, we see their Religion cannot stand without Help from ours? 'Tis even turned into a Proverb among them, *If ye love not our Flesh, why drink ye of our Broth?* If ye like not our Doctrine, why borrow ye our Ceremonies? And why conform ye not to all the other Rites and Customs of our Church, as well as to these ye observe, have they not all the same Foundation and Authority? Hence also they still perswade themselves, that the Church of *England*, whatever they profess, hath a Heart liking to their Church. Is your Practice a probable Way then, to gain them? Surely *Augustine's* Opinion about winning the Pagans was much better, he makes the Question, *Unde illuminentur Pagani? unde ad Salutem vocentur?* He answers, *deserite omnes Solemnitates ipsorum, deserite Nugas eorum, &c.* In stead of gaining Papists by these things, ye rather lose Protestants, causing them to favour Popery the more, and disposing them the more easily to apostatize thereto upon Temptations, as Experience teacheth; I wish ye be not like *Men in a Cock Boat, pulling a Rock unto them*, who, the more they labour to draw the Rock, the nearer they go to it.

10. Q. May we not be Jealous of our *Scots Innovators* having a *Papish* design, and an Eye towards *Rome*, in bringing in these *Romish Ceremonies*, which their Fathers cast out? It is an Old observe, *that as the Morning ushers in the day, so the Ceremonies of any Religion serve to bring in the Religion it self*, and it is too likely that these who are so fond of *Fostering these Babylonish brats*, after they have been dasht against the Stones, have too much love to the Harlot that brought them forth, and there are these things which encrease our Suspicion, *Viz.* You Pray not for our *Protestant Queen* (I mean you in the North) nor for a *Protestant Successor* to the Crown, nor for preventing a *Papish one*, nor for the persecuted *Protestants* Abroad, nor for the downfall of *Anti-*

christ and *Popish Superstition* and *Idolatry*: Nay you appear to be pretty big with the *Papists* of this Land, who openly declare their satisfaction with your Innovations, as a considerable advance towards them: And you discover little more Affection to the *Doctrinal Articles* of the Church of *England* than to our *Confession of Faith*, they being so opposite to the *Romish Errors*; But are extremely fond of her Worship and Ceremonies, which are so agreeable to those of *Rome*, yea are more Superstitious therein, than these you pretend to imitate. And are there not several of you who say in plain Terms, *they would rather Join with Papists than Presbyterians*, that the *Pope is not Antichrist*, that the Church of *Rome* is a part of the Catholick Church, but the Church of *Scotland* is no part of it; And likewise espouse many of the *Popish Tenets*, saying that Baptism Regenerates every Person, takes away Original sin, and is absolutely necessary to Salvation; Exalt the Power of Freewill, confound Justifying Faith, with Obedience and good Works; and also disown the *Protestant Doctrine* touching the Decrees of GOD, Sufficiency of the Scriptures, the Imputation of Christ's Righteousness, Assurance, Perseverance &c. May we not suspect some of the Innovators of our Day, as Resembling *French Privateers* putting forth *English Colours* to deceive simple Merchants, and making their Innovations a Cover both for their *Popish* and *Jacobitish* Designs, for these interests are closely linked together: I do not say, that all our Innovating Teachers are such, but what Charity can we have for these, who openly arraign the Revolution, Bespatter King *William's* Memory, disown the *Queen*, wish Success to the *French Tyrant*, Triumph on our Fast Days, and Mourn on our Thanksgivings; and by their Prayers, Discourses and beginning of Healths, are Patrons of Disloyalty and *Jacobitism*, do not such Persons look like Men, who would make a Bridge and pave the way to carry you over to *Rome*, or *St. Germain's*? Would not such gladly open the Door to let in *Papery* and *Slavery* among us? And do not their late Innovations contribute much, to remove the wonted abhorrency of *Papery* and *Popish Government*, that the People were possessed with, and to make them entertain a more favourable Opinion of *Papists*, and thereby smooth the way for the return of a *Popish Prince*; which Effects are already too visible in some parts, where these Innovators prevail. And should any true *Scots Protestant* Join Issue with such Men? And as for such of you, who may be sound *Protestants*, I would ask you, what do you mean to let *Rome* rejoice, to see you forsaking your former purity, and simplicity of Worship, and making nearer approaches to them, by these Innovations and Ceremonies. Is it not strange to see you, willingly, and of your own free choice, put your selves at so great a distance from, and Disconformity to the most part of *Protestant Churches* in the World (who

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threw off these Uninstituted Ceremonies, together with the other Corruptions of *Papery*, at their Reformation) and thereby to divide and weaken the *Protestant Interest*?

11. *Q.* Is not Christ the Great King and Lawgiver in his Church, who hath the sole power of appointing the method and manner of his own Worship? Shall not we then allow him, the same Prerogative with other Kings, of Determining the order and Ceremonies of Addressing and Serving him? And is not his Word the only Revelation of his will to his Church; and our only rule of Faith, Worship and practice in Religious matters, to which we are to look, and keep close in every Ordinance, Reckoning whatever is not contained in this rule, to be unlawful and forbidden? What Warrant have we then from this Rule, for these Innovations in Worship, did Christ or his Apostles enjoin or practise any such? Nay, on the contrary, we find them practising a pure, simple and spiritual way of Worshipping God, and Dispensing his Ordinances, without using any Theatrical Pomp or Ceremonies to Beautify the same, Reckoning their own native Purity and Simplicity, together with inward Sanctity and Sincerity on our part, to be their choicest Ornaments; it is the Gaudy Whore not the chaste Matron that useth painting; to part a Diamond Spoils its Lustre; to Gild a Sword blunts its Edge; let us not then Deface God's pure Worship with Mans vain Devices.

12. *Q.* Are not *Human Inventions* in the Worship of God very provoking to him! Pray, Read *Psal.* 106. 29. 39, 40. *Ezek.* 43. 8. and *Hf.* 8. 14. Our Saviour condemns the *Pharisees* for Teaching for Doctrines the Commandments of Men, calling such things, a vain Worship *Math.* 15. 9, and Will worship *Col.* 2. 22. 23. Hence we may Observe, whatever you practise in Worship without a Divine Warrant is *Will-worship* i. e. a setting up Mans will for a Rule in place of GOD's will, and by the same Rule you receive one will Worship, you may receive Twenty. Again, its *vain Worship* i. e. such as will never reach the end of Worship, or bring you to Communion with God, seeing it wants his Instruction and blessing, all the thanks you will get for it, is in *Isa.* 1. 12. *Who required this at your Hands?* It is an Excellent saying of *Chrysostom*, *hom.* 2 in *Rom.* Its a greater sin in God's Worship, to do what we should not, than to omit what we should, for (saith he) by the one, we shew the difficulty of the Law, but by the other, we charge the Law, and Lawgiver with folly, and make our selves wiser than GOD. In the one, we shew our weakness, in not doing the will of God, but in the other we shew our Impudence, to control the Wisdom of God. It is also a noble saying in *Artaxerxes* decree *Ezra* 7. 23. *Whatsoever is commanded by the God of Heaven, let it be diligently done for the House of the God of Heaven: It is only the command of Christ that is the rule of Building his House;*

and

and of all his Ministers Teaching, for his last words to them on Earth were, *Teach to observe all things whatsoever I have commanded you. Mat. 28. 20.* Is not our Lord's Testament exact and compleat, and ought it not to remain Inviolable? You fear to alter, or add to a Man's Testament, and will ye not Tremble, to alter the Testament of the Son of God? Or will ye with Papists deny the Scriptures, to be a perfect rule of Faith and Worship? Or accuse Christ as less Faithful in his House, as a Son, than *Moses* as a Servant; seeing *Moses* ordered the least pin in the Tabernacle, and left nothing to the Artificers will? Hath not *God* the Father approven *Christ* in all things, is he not infinitely wise, and hath done all things well, and will any find Fault with his management? Doth he not in the second Command Declare, that he is very Jealous of his own Worship, and will be Worshiped by no other way than what he hath appointed in his Word? And in matters of his Worship he Expressly orders us, to do what he commands, without adding thereto or Diminishing from it, Read *Deut. 12. 30, 31, 32.* Did he not shew his Fiery Indignation against *Nadab* and *Abihu*, for Innovating his Worship, and devising a new method of offering Incense, *Lev. 10.*

13. Q. If it be warrantable for you, to swerve from the Written Word, and devise significant Rites and Ceremonies in GOD's Worship and Ordinances, upon pretext of *Edification, Decency, Humility, &c.* why may not other Ceremonies be added on the like pretexts, and so on without Bounds, as hath been already experienced? For when the Church left the Simplicity wherein the Apostles delivered the Christian Religion to the World, and began to invent Rites and Ceremonies, for beautifying its Ordinances; these Additions, at length swelled to that intollerable Hight, that now we find them in the Church of *Rome*: and hath not that Church, as fair and plausible Pretexts, for others of their Ceremonies, which ye reject, as for those ye receive?

14. Q. Is it not unlawful; to symbolize with Idolaters in Worship and Ceremonies; if the Papists be Idolaters (as certainly they are) what have ye to do with their *Altars, Crosses, Garments, Gestures, Liturgies, Holy Days*, and other Monuments of their Superstition and Idolatry? How strictly doth GOD discharge us to imitate Idolaters, and to serve or worship him, after their Customs, pray, read and believe these Scriptures, *Exod: 23. 24. Lev: 18. 3. Deut: 12. 30. & 18. 9.* Yea, he commands us to abolish and destroy the Instruments and Monuments of Idolatry, *Deut: 7. 25.* And to detest the Coverings and Ornaments of Idols: *Isa: 30. 22.* And forbids to take of the *Babylonish Materials*, either a *Corner or Foundation Stone*, for *God's house*, *Jer: 51. 26.* How sharply doth GOD reprove his People, for conforming to the Rites of Idolaters, *2 Chron: 13. 9. 2 King: 17. 15.* And highly approve such

such of the *Kings of Judah*, as were zealous to destroy the Monuments of Idolatry? Yea, *Hezekiah* is commended, for breaking the brazen Serpent, when the People began to abuse it to Idolatry, tho' it was once of Divine Institution; much more should we abolish the Instruments of Idolatry, which are of *Antichrist's* instituting. Is it not notour that, *Altars*, *bowing thereto*, *keeping Saints Days*, *the Sign of the Cross*, *kneeling at the Sacrament*, *dispensing Sacraments in private Places*, &c. were by the *Papists* abused to abominable Superstition, and Idolatry: For they worshipped and prayed to the *Cross*, *Altar*, *Sacramental Bread*, *the Saints*, &c? Ought not these unscriptural Rites and Customs thus abused to Idolatry, to be abhorred and abolished? seeing the Psalmist declares, that he would not so much as take up the Names of Idol-Gods into his Lips, *Psal: 16. 4.* And the Lord himself shews his Detestation of these Names that are appropriate to Idols, *Hosea 2. 16.* *Thou shalt call me Ishi, and no more Baali.* Now tho' *Ishi* and *Baali* signifie the same thing, according to the Original, *viz. My Husband*, and the Name *Baali* is ascribed to GOD himself, *Isa: 54. 5.* Yet, when it came, that that Name began to be abused to Idolatry, and given to Idol-Gods, he abhors, and would no more be called by it, and if we must reject Names, when abused to Superstition and Idolatry, far more ought we to abandon Things thus abused. And further, can you be thought sincerely to repent of, and abandon the Idolatry of your Fathers, while you value and retain the Monuments and Reliques thereof, which are wholly of Men's devysing? The *Papists* are as really Idolaters, as the Pagans, and the LORD gives us the same Call, to come out from the one, that he gives to come out from the other, see *Rev: 18. 14.* compared with *2 Cor: 16. 17.* Nay the *Pope* being now revealed, to be that *Great Antichrist*, Satan's prime Agent, and Christ's chief Adversary on Earth, which he hath devoted to Destruction, there appears greater Hazard, in retaining any Instruments of his Idolatry, than of any Idolatry whatsoever: But ah! instead of *Ret'ining*, you are returning to them, as the Dog to his Vomit, after your Fathers had spewed them out with Detestation, as the hateful Tokens and Badges of that *God-provocking Sin of Idolatry*; so that your Case differs extreamly from that of the Church of *England*, that was never purged from them: And therefore your Sin is the greater. It is believed of the sober and soundest Protestants in that Church, that if once they were free of these Rites, which for the time are their Burden, they would not consent to readmit them; and the great Reason why they comport with them, is their Fear, that by loosing a Pin, the Church should rend into Sects, and Parties?

15. Q. Doth not the Second Command forbid all Tentations, and Provocation to Spiritual Fornication, as much as the Seventh doth to that which

which is carnal? and are not the foresaid *Rites* evidently of that Nature? Is it safe or lawful, to tamper with such Tentations, when the Apostle commands us to abstain from the very appearance of evil? Error is infectious, and spreads like a Gangrene, and our Nature is prone to Superstition and Idolatry, and should we willingly run into Tentations, and Courses, which have a direct Tendency thereto?

16 Q. Granting these Ceremonies were Harmless and indifferent (as you say) is it not a sin to Scandalize weak and tender Consciences, by doing these things, that might be lawfully forborn, ought not the stronger yeild to the weaker? the generality of Protestants judge these rites unlawful, as wanting Divine Institution, being abused to Idolatry and tending thereto; Is it lawful then for you to stumble or offend them, by your Practice, when ye must acknowledge these things to be indifferent, and consequently no sin to omit them? The Apostle clearly determines this Matter, against your Practice, in a parallel Case of eating Flesh, that had been offered to Idols: Read the 8 Chap: of 1 Cor: and particularly Ver: 12, 13.

17. Q. How can ye plead any Warrant for *Bowing* at the Name *JESUS*, from *Phil: 2. 10.* when the most Learned of the Church of *England's* Writers and Commentators understand it, not *literally*, but *metaphorically*, and by *bowing the knee*, mean *Subjection*, and by the Name of *JESUS*, mean *his Power and Authority*, as they are usually taken in other places of Scripture? And if ye will, contrary to the Scope of that place, understand it *literally*, why do ye not keep close by the very Letter of the Text, and always bow the Knee, and not the Head, not only at one, but every Name of *JESUS*, and that in every place, and as oft as you hear the Name mentioned? And when ye bow the Knee, why do ye not as oft *confess with your tongues*, that *Jesus is the LORD*, seeing bowing and confessing are equally enjoined in that Text? And I would fain know, how the Text can be meant *literally* of the Angels in Heaven, and Devils in Hell therein mentioned, who have neither Knees to bow, nor Tongues to confess. //

18. Q. Are ye not afraid of the Plagues and Curses denounced against those, who alter, add to, or take away from GOD's Word: Read *Deut: 4. 2. Prov: 30. 5, 6. Rev: 22. 18.* Are ye not guilty of this Crime, in reading the Books of *Apocrypha*, wherein there are several trifling Stories, and ridiculous Fictions, as *enent Tobias, and his Dog, Bell and the Dragon, a Lying Angel, a Witch-like Charm of a Fish Liver, &c.* and reading these at your publick Worship, instead of several Books of GOD's Holy Word, which ye allow not to be read there? As also in appointing several Psalms and Hymns, taken from the *Mass Service*, to be used in Churches, besides those prescribed by GOD in his Word. Likewise in the

rites, The original is In not At the name of Jesus.

the Serv: B. *Psalms*, we find GOD's Titles and Inscriptions of the several *Psalms* taken out to make Way for the *Popish Latine Titles*, which possess their place; As also the *Holy Ghost's* Exhortation to praise the LORD cut off from the end of most of the *Psalms*; and Man's Exhortation to praise, appointed to be said or sung, in its stead. Moreover, there are three whole Verses added to the 14 *Psalms*, which are not in the Original; yea, there is an express Contradiction to the Original, and to the *Psalms* in our Bibles, insert in *Psalm*: 105. 28. Besides many other Alterations, thro' the rest of these *Psalms* in the Serv: B. But no wonder it be so, seeing they are translated from the *Popish vulgar Latine Bible*, which abounds with Errors. And further in the Serv: B. we find, always at the end of the Fourth Command, instead of the *Sabbath Day*, it is said, *GOD blessed the seventh Day*, contrary to the Original; As also the most part of GOD's Preface to the Commands, and the Conclusion to the LORD's Prayer is commonly left out. And are not such Practices very sinful and provoking to a wise and holy God?

19. Q. Why should there be so many Unscriptural and harsh sounding Names and expressions retained in the Service Book, some whereof favour of the *Popish* and *Pagan* Superstition and Idolatry, such as *Advent Sunday*, *Epiphany*, *Easter*, *Ember*, and *Rogation days*, *Quinquagesima*, *All Saints*, and many of the *Popish* imaginary Saints Names set down in the *Kalendar*, and the Heathen Name *Sunday* is always used instead of the *Lords Day* or *Sabbath*, which are the Scripture Names? Again there is oft mention of *Godfathers* and *Godmothers*, which are too honourable and Divine Titles for earthly Men, there is none can be styled, both our God and Father; but the God of Heaven. Also there is a Sett of Ministers mentioned therein, called *Curates* and *Priests*, whereof there is no mention among the Officers of the Gospel Church in the New Testament; and I am pretty sure, the Scripture knows no such Officer as a *Curate*, that hath the Cure of Souls under a *Bishop*, and not immediately under *Christ*. Indeed there are *Priests* frequently spoke of in Scripture; but there we have only two orders of *Priests*. the first is of the Order of *Aaron*, viz. The *Levitical* *Priests*, whose Office it was to offer Sacrifices Typical of *Christ's* great Sacrifice, which Order, together with the Sacrifices, was abolished by *Christ's* Death. The 2d, is of the Order of *Melchisedeck*, and this is *Christ* who is the one only High Priest of his Church, who offered up a great propitiatory Sacrifice to Justice, for the Elects sins, and remaineth a Priest for ever without any Colleagues or Successors in his Office; I know not where to find the Institution of a third Order of *Priests* save in the *Papists Mass Book*, the Ground of their claiming this Title of *Priests*, being, that they pretend to offer in the Sacrament of the *Eucharist* a propitiatory Sacrifice, for
C ther

the sins of the Dead and Living, and have the Power of pardoning sin. Are the Service Book *Priests* of this kind, or will they set up for a fourth Order of Priesthood by themselves. But to proceed, What tollerable good Sense can that Idolatrous expression bear, in the Office for Matrimony, *With my Body I thee Worship?* As also that Prayer in the *Litany*, *to preserve all that Travel by Land and by Water*, without any Limitation, which comprehends Robbers and Pirates, should we pray for preserving such in accomplishing their Robberies and Deprædations. Again the *Catechism* begins with too Childish a Question, *What is your Name*, a *Catechism* should begin with some Doctrine, more necessary to Salvation, And is it not strange that this *Catechism* should be taught Children in this Land, who were not Baptized with *Godfathers* and *Godmothers*, seeing they cannot repeat it without lying? Furder, it saith, that Children by Baptism are made *Inheritors of the Kingdom of Heaven*; If it were, *Heirs*, it would sound better; For to be *Inheritors*, implys actual possession. Moreover it makes a Promise of Faith and Repentance, equivalent to the actual performance of them. Moreover in the *Athanasian Creed* there are some Expressions that sound harshly, asserting that none can be saved, but all must perish eternally who believe not all things contained in the said *Creed*; That *Creed* indeed is an excellent Sum of the Christian Faith, and a good Explication of the Doctrine of the Trinity; But it is very hard to conclude every one Damned Eternally, that doth not believe every Word there written; as for instance, one of the Articles of the *Athanasian Creed* is, *the Holy Ghost is of the Father and of the Son*, in this Article the *Greek Church* differs from the *Latine*, holding that the Holy Ghost proceeds from the Father only: Now tho' the *Greek Church* be in an Error, its a most uncharitable Censure to hold them all undoubtedly Damned for it.

Likewise in the Exhortation before the Communion, it is asserted, that *none should come to the Holy Communion, but with a full Trust in God's Mercy and a quiet Conscience*, which expression, tends to discourage and keep back all those who have any trouble in Mind, or doubt anent their Souls estate, that yet may have a Right to this Ordinance. Also there is a Rule given in the Service Book, for finding our *Easter*, which in many Years, contradicts the *Table* therein for finding the *moveable Feasts*, as hath been frequently Demonstrated.

20. Q. How can that Book or *Liturgy* be in all things approven and Subscribed unto (which every Church of *England* Minister is bound to do) that hath so many things therein, tending to lull poor Souls asleep in a course of Sin, and the neglect of Holy Duties, and to keep them from the Knowledge of their Misery by Nature, the usefulness of Christ as a Remedy, and of the necessity of Faith, Repentance, Holiness, and of

of making diligent preparation for Death and Eternity ; And to shew that the Service Book is chargeable with these Evils, consider these Instances.

1. It is asserted that every one by Baptism is regenerate by the Holy Spirit, made a Child of God, and an Inheritor of the Kingdom of Heaven : And that every Child dying before the Commission of actual sin (tho' born of *Turkish* or *Pagan* Parents) if he be but Baptized, is undoubtedly Saved, This is plain from the Office for Baptism and Confirmation and from the *Catechism*.

2. All Baptized Persons or Children that can Repeat the Service Book *Catechism*, tho' never so much unqualified otherwise) must be confirmed, and God Praised at that Occasion, for Regenerating them by his Holy Spirit and forgiving them all their Sins, *see the Office for Confirmation*.

3. Every one that is confirmed, being judged fit to be admitted to the Lords Supper, is obliged to Communicate at least three Times in the Year.

4. All Persons on a Sick Bed, if they but make an outward Profession of Repentance to the Priest, are to get Absolution from him, which is to be absolutely and particularly exprest in these words (I absolve thee from all thy sins) without subjoyning any condition, if thou Believe or Repent.

5. The *Curate* is obliged also by the *Rubrick* to give the Holy Communion, to every Person on a Sick Bed, if he but desires it.

6. The *Catechism* asserts that Christ hath Redeemed all Mankind.

7. At the Burial of the Dead, tho' never so profligate in their Lives, if they were not Unbaptized, Excommunicate or Self Murderers, the Priest is directed at their Graves, to bless God for delivering them out of the Mileries of a sinful World, and for his taking their Souls to himself in great Mercy, and also to commit their Bodies to the Ground in sure and certain hopes of Resurrection to Eternal Life. And by the Church Canons the Priests and Curats are no wise allowed to perform or forbear the foresaid Actions and Declarations according to their Judgment of Discretion. You may cloak these things with the fair pretext of Charity, but surely it is cruel Charity that flatters and hoodwinks people in the broad way to Destruction, and keeps them Ignorant of their Danger, till it be past Remedy ; by such Means, Millions are brought to everlasting Torments, and are this Day cursing that Charity that brought them thither ; I am sure such a Charity hath no foundation in the Word of GOD, but is expressly contrare thereto, as shall be afterwards made evident.

21 Q. Doth the Holy Scripture give any countenance to such Dangerous and Soul-ruining Expressions, as are before mentioned, when on the

contrar we are told thereby, that there are none saved but God's Elect, and that there are few walking in the narrow way to Life, and but few really Regenerated, and that *Nicodemus* was a stranger to Regeneration, tho he was Circumcised. And *Simon Magus* was still in the *Gall of Bitterness* and *Bond of Iniquity* tho he was Baptized *Act. 8.* And that *Drunkards, unclean, &c.* Shall not inherit the Kingdom of God. *1 Cor. 6. 9, 10.* And that these who have done evil shall come forth to the Resurrection of Damnation, *John 5. 29.* And instead of Christ's Redeeming all Mankind, he expressly tells us, that he laid down his Life for his Sheep, and gave his Life a ransom for many, not for all Mankind, not for *Judas*, or the Damned in Hell. The Scripture and the Experience of Saints testify, that the New Birth or Regeneration is a work of great Difficulty, but the Service Book represents it as a thing very common and easie, as appears by the Thanksgivings after Baptism, and at Confirmation, which give Ground to multitudes of loose and secure sinners to think themselves sufficiently Regenerated already, and to apprehend, that there is no necessity of seeking any further Regeneration, if once they be Baptized and confirmed. And is it not strange that should be asserted at the end of the Office for Baptism, that it is certain by Gods Word, that Children being Baptized and Dying before the commission of actual sin, are undoubtedly saved, when there is no such word in all the Bible? Is not this plainly to Invert Christ's words, and tell the World broad is the Way and wide is the Gate that leads to Life, and many there be that go in thereat, &c. For according to the 68th Canon of the Church of England, Ministers are bound to Baptize all Children without Exception that are offered to them, tho they be Children of *Atheists, Jews, Infidels, Blasphemers*, or the most Scandalous sinners, and then as soon as the Office is over, Bless God for Regenerating them by his Spirit, and lay it down as undoubtedly certain, that they are saved, if they die in infancy: Hence if a King or Conquerer should enter into a *Pagan* or *Mahumetan* Country, and by Force take all the Children to be Baptized it would be an Act of Charity and Kindness in him (after he had by Baptism given them a certain passport for heaven) to Kill them, and give them possession of Eternal Happiness; and so it would be in the power of Man to make Infants sure and certain of Salvation. Hence also it might be concluded to be a good and Charitable work for Church of England Ministers, to go in Disguise to *Turky* and the *Indies*, to hunt for Children, and Baptize them secretly. But as these things are Ridiculous, so much this Doctrine be; for Children have no Right to Baptism, but in their parents, as they are the seed of the Faithfull and within the Covenant, which is made with Believers and their seed. How then should the Children of Notorious Adulterers, Atheists, &c. have a Right to Baptism

Baptism? or if they die soon after Baptism, how can we be certain by God's word that they are saved, especially seeing God Declares in the 2d Commandment, that he will Punish the Iniquities of the Fathers upon the Children to the 3d and 4th Generation?

It is also as much contrary to the Scriptures, and of Dangerous consequence to harden the Wicked in sin, to declare every Man to be in a happy State at his Burial, if he be not *unbaptized, Excommunicated or a Self murderer*; Is it not certain that Thousands are cut off in the midst of their sins; Drunkards, Whoring, Swearing, &c. Without any sign of Repentance? And how can it be laid or Determined, that *God hath taken away such Persons in Mercy*; and in *Great Mercy*, when by the manner of their Death they are taken away from all Possibility of future Repentance and amendment of Life; may it not be rather feared that in such cases, God takes them away in his wrath, being provoked by their long impenitency and abuse of his Patience? Yet its not only said that God hath taken them away *in mercy*, but that *God hath taken them to himself* i. e. into Heaven; if a Minister must say this of such Persons, what Doctrine would he Preach from the forecited Texts, 1 Cor. 6. 9. *John* 5. 29. Doth God's word oblige Ministers to condemn known Adulterers, Drunkards, &c. From the *Pulpit*? And will the Service Book oblige them to pronounce them *Saved* at the *Grave*.

22. Q. What warrant is there for *Confirmation*, after the Method of the Service Book? And why is the Apostles Practice alledge for the Bishop's *imposing of Hands* in confirming of Children, when the Apostles never used it in that case? And is it sufficient to qualify any Person or Child for Confirmation, to be able to repeat the short Catechism in the Serv: B. when a Child of five or six Years old may do this? And ought their doing this be reckoned a sure Mark of their being in a regenerate and pardoned State, and they thereupon declared to be in such a happy Condition (as is done in the Office for Confirmation) when it is not our, that many Children and others, who can repeat the Catechism, shew no liking to Godliness, but instead thereof, discover most vitious Inclinations, and break out into gross Sins, which are small Evidences of their Regeneration, and Forgiveness? Moreover, is it not strange, that there should a higher Value be put upon Confirmation (one of the Papists *standard Sacraments*) than upon the Sacraments of our LORD's Institution, seeing *Deacons, Curates, and unpreaching Ministers*, are allowed to dispense these, but the *Bishop* allendarly can dispense this, which surely must be a Task too great for any one Man, if rightly performed; yea, more than an hundred can well manage, there being several hundreds of Parishes in some Dioceses.

23. Q. What Authority from Scripture have ye for giving the *Communion*

munion, and Absolution to Persons on a Sick Bed? Is it agreeable to the Institution, Nature and Ends of the LORD's Supper, to dispense it in such a Manner? Is it not a ready Way to encourage Papists, and others, in their Ignorance, Superstition and licentious practices? Is it just, that Ministers, by the Rubrick in the Serv: B. should be obliged to give the Sacrament, to every sick Person, that desires it; when it is notorious, that Persons grossly ignorant, vicious and scandalous, and such, who never gave any Evidence of Repentance, do desire it; yea, Persons wholly unfit for it, by Reason of their roving Fits in Sicknes, may desire the Communion? And is it not strange, there should no Exception be made of such Cases? Moreover, what Power have Ministers, authoritatively, personally and particularly to absolve from all Sin, as the Serv: B. authorizes Ministers to do? Shall Men dare to usurp that which is GOD's Prerogative alone? Again, Is it sufficient to entitle any sick Man to this Absolution, that he say to the Priest, He repents? may not a wicked Man dying by his Drunkenness, Whoredom, &c. say so? Yea, an Atheist pretending sickness may say so, and send for a Priest to absolve him, on purpose to deride him and the Gospel, and shall a Minister be obliged to absolve such Persons, and likewise do it *absolutely*, without any Condition, or Limitation? If your Meaning be sound and orthodox, why should ye not be plain and express in this Matter, and declare to both sick and whole, that the Priest's Absolution is only conditional and signifies nothing, without Faith and Repentance in the sick Person? Do not Multitudes quite mistake here, apprehending, that their receiving the Sacrament, with the Priest's Absolution, on a Death Bed, will set them straight to Heaven, whatever their former Life or present State may be, and so are hardened in a Course of Sin and Ignorance to their Eternal Ruine?

24. Q. Is it not very hard to oblige every Parishoner to communicate at least three times in the Year, of which *Easter* to be one (as appears by the Rubrick, at the end of Office for the Communion) without the Exception of the Ignorant or Scandalous, or of any poor Melancholy, doubting Christian, that dare not adventure to this Ordinance so oft, or at such precise Times; yea, the 112th Canon, the Names of all that neglect are to be exhibited to the *Bishop*, or his *Chancellor*, and if they refuse, after Presentation, they are to be *Excommunicated*, and then lyable to be confined in a Prison, till they die, by Vertue of the Write, *de excommunicato capiendo*. Is it any of CHRIST's Methods, thus to force the Ignorant and Scandalous upon the sacrilegious Profanation of this solemn Ordinance to their Damnation and Ruine? Or do you think a Prison, a proper Way to force Sinners out of their Ignorance, and Ungodliness, or doubting Christians out of their Fears.

25. Q. What Warrant have ye for making new Terms of Church Communion and for altering and contradicting of Christ's appointed terms of Admission to Church Ordinances and Sacraments? Christ saith, Baptize all that are made Disciples, all that Repent and Believe; and likewise warrands his Ministers to Administer the Lords Supper to every one that hath Faith and Knowledge. No, saith the Service Book and Canons, Baptize none, tho' they have all that is necessary to make them Disciples of Christ, unless they take the *Aerial Sign of the Cross*, and be presented by *Godfathers* and *Godmothers*. Dispenſe the Lord's Supper to none, whatever be their Knowledge, Faith, Repentance or other Graces, if they scruple to receive the imposition of the *Bishop's Hands* in Confirmation, or to receive the Sacrament in a Kneeling posture. That these things are so, is evident from several of the *Rubricks* in the Offices for Baptism, Confirmation, and the Communion, compared with the Church Canons; and all the Ministers of the Church of *England* are bound to practise accordingly, by their Solemn Declaration, Subscription and Oath, and none dare Dispenſe with any of the foresaid Rites and Institutions, under the pain of severe Censures and Penalties. Is it not hard to deny Baptism to the Children of Godly Parents for scrupling any of the said Rites, viz. *The Sign of the Cross*, or *Godfathers*, when yet the Parent is ready to do his own part in professing his Faith, Dedicating his Child to God, promising a Religious Education and willing to do every thing that Christ hath appointed? Is it not most uncharitable and cruel to deprive Souls of visible Christianity, or Damn poor Infants for want of an *humane invention* or *unnecessary Formality* when its maintained, that Baptism gives them certain assurance of *Salvation*? Moreover is it not hard to deny the Holy Communion to those who are true Believers, real Penitents, knowing Christians, holy and Conscientious Livers, only because they scruple that *Episcopal Ceremony* in Confirmation, when yet they are willing to own their Baptismal Covenant, with great understanding and seriousness before the Church or Pastors thereof? And is it not a cruel thing to exclude a Man from the Sacrament, and disown him to be a Christian, because he will not yeild to the altering of that posture which was used by our Saviour and his Apostles in the first Administration, and in the Universal Church for many Hundred Years thereafter; and because he scrupleth to Symbolize with Idolaters in kneeling at the Altar? And yet notwithstanding of this unreasonable rigour to tender Consciences, to admit to the Lords Supper (without scruple) persons grossly ignorant, and immoral

And further is it not most hard and unreasonable to exclude from Ministerial Communion, all those (however eminently Learned and Pious they may be) who shall scruple to wear a *white Surplice with Sleeves*, during

ing their laying Publick Prayers and Ministring the Sacraments (as appears from the *Rubrick* before the Order for Morning Prayer, compared with the 58th Canon) why should the church be deprived of the Gifts and Labours of many excellent Ministers, because they are not for wearing the *Popish Priests Vestments*, or using a *white Surplice*, which is appointed as a *Sacred Symbolical Garment*, without any warrant from Christ, who, of Right, is Master of ceremonies in his own House.

26. Q. Why do ye not retain the *Popish Oyl, Salt and Spittle* in Baptism, as well as the Sign of the *Cross*? seeing these have as much Scripture warrant as the other; and *Papists* say they are very Ancient and Significant, as the Sign of the *Cross*; O! say they, *Oyl was usual in Anointing Kings and Priests, we are directed to have our Speech seasoned with Salt, and Christ anointed the Blind Mans Eyes with Spittle, &c.* Yea more may be said for retaining these, in some respect, than for the Sign of the *Cross*, in regard they have not been so much abused to Idolatry, as it hath been by the *Papists*. What then have we to do with it? especially seeing *Cartwright* and other Learned Men make the Sign of the *Cross* to belong to the *Mark of the Beast*, which he gives to his *Worshippers in their Forehead and Right Hand* mentioned in *Rev. 13. 16. 17. and 14. 9. 10.* for *Papists* give this Mark at Baptism on the Forehead, and at Confirmation in the Right Hand.

27. Q. What wants the *Sign of the Cross*, as you use it, of a *new Sacrament* superadded to the Sacrament of Baptism? *School-men* define a Sacrament, *Signum visibile, invisibilis Gratia*; there is an *outward visible Sign, Viz.* A transient Image of a *Cross* made by a Minister, and received in the Fore head by the baptized Person: *The thing signified*, is Christ crucified, and the baptized Person's engaging to fight under his Banner (and indeed the Duties and Engagements to which we are bound by Baptism, are more expressly affixed to this humane aerial Sign, and new devised Sacrament, than to the Sacrament of Baptism it self, tho' instituted by Christ) How then can ye quarrel *Papists* for multiplying of Sacraments, seeing you are guilty of the same Fault?

28. Q. Is it not a great Mistake in the *Serv. B. and Canons* to own nothing essential to Baptism, but the *Water and Words*, and in Consequence thereof, to allow unpreaching Ministers to baptize (see Office for privat Bapt. compared with 57 Canon) and likewise to permit *Layesks* and *Midwives* to dispense this Sacrament? Is not this a horrid Profanation of *CHRISTS* Solemn Ordinance, and contrary to His Commission to his Apostles, wherein he closely connects Preaching and Baptizing together? How absurd is it for you to be fond of that Liturgy, that tollerates *Midwives* to baptize, and yet pretend Scruples to baptize with *Presbyterian Ministers*?

29. *Q.* Why do ye hinder Parents to present, name and engage for their Children at Baptism, and appoint *God-fathers* and *God-mothers* for that Office (see Office for publick Bapt: compared with 29th Canon) are not Parents, who have the natural Interest in Children, and power of their Disposal and Education, only fittest to Covenant in their Names; and will not GOD make them accountable for them at the Great Day, why then should ye roll this Charge upon others? and upon Persons, in Choice of whom, there is no Care or Caution required, it being usual to admit Children, loose Persons, and those who live many Miles from the Children, and often never see them after Baptism, to be Sponsors, or Godfathers to them; and tho' they solemnly engage in behalf of the Infant, yet they look upon all as meer *Ceremony* or *Complement*, and hold themselves really bound to nothing, and are no more concerned about the Child's Christian Education, than our *Gossips* or *Name-fathers*; but think themselves exonerated by giving some Complement to the Child, Nurse, or Midwife. Hence it is made a Proverb of Persons, who mind not to keep their Promise, that *they are like the God-fathers in England*. Moreover, is it not most ridiculous, for a Man to undertake to *believe, renounce the Devil and obey GOD's Commands*, in the Name and Room of another, as the Godfathers do at Baptism for the Child, when yet many of them, never perform these for themselves, and tho' they did, can the Child be profited or saved by the Faith of a Godfather? Again is it not an untruth in the Catechism, to say, that the *Godfathers* and *Godmothers*, at Baptism, promised that the Children should *believe, renounce, &c.* when yet they actually and expressly promise to do it themselves in Name of the Children, which are clearly two different things? Lastly, Is it fit that the Fonts for Baptism should be situate in retired Corners of the Church, should not Baptism be administred in Face of the whole Congregation, and where they may best hear and see?

30. *Q.* Is it not a cruel and uncharitable thing to damn poor Infants, who die without Baptism, as the Serv: B. seems to do, by denying them christian Burials, ranking them with the Excommunicate and Self murderers and holding them as unregenerate and Children of Satan? Were all the Children damned, who under the Law, died before the Eight Day appointed for Circumcision, or will ye put it in the Power of wicked Parents, or Ministers, to damn poor Infants, by granting or refusing, hastening or delaying Baptism at their Pleasure?

31. *Q.* Are there not several things in the Rubrick's and Practice of the Church of *England*, anent the Administration of the LORD's Supper, very improper and incongruous, such as, 1^{mo}, An unpreaching Minister may dispense the same. 2^{do}, The Advertisement to be given to the Congregation anent the Administration thereof, is only upon the *Sunday* or *Holy Day* immediatly preceeding, and this may happen to be on the very *Friday* or *Saturday* before the Sacrament, which surely allows too short Time for the People, to prepare for so solemn an ordinance. 3th, The Notice to be given to the Minister, of the Communicants Names,

upon the Day immediatly preceeding the Sacrament, allows too little time for a Minister to enquire into their Knowledge and Conversations, and otherwise to assist them in their Preparatory Work. 4to, The Minister's preaching at the Celebration of this Ordinance is left indifferent by the Rubrick, and reading of one of the Churches Homilies, is reckoned sufficient at that Time; surely, it might be thought, if ever a Minister stirred up his Gift, in labouring to awaken, convince, excite and direct his People in their Work, by preaching of the Word, it should be at such a Solemn Occasion. 5to, It seems to be a Superstitious Practice, for Ministers in Prayer at the Communion, to turn away their Faces from the People, or towards the East, how can the People this way hear, or joyn in Prayer? May not the Priest as well pray in Latine? 6to, In the Time, when the People are giving Alms for the Poor, at the Communion, the Priest is ordered to read such Passages from Scripture, as direct People to afford Maintenance to Pastors, which appears to be very improper, and looks as if the Priest were begging their Alms for himself. 7to, Christ's Example is not followed neither in the Posture (of which afterwards) nor in the Words of Institution, nor in the Manner of Distribution; for according to the Serv: B. The Priest at distributing the Elements, useth not Christ's Words of Institution, but another Form of Words, which he always repeats over to every Communicant, it may be a thousand times in one day, he giving the Elements to every Individual Person, out of his own hand. Surely it is more agreeable to our Saviour's Example, and the Nature of this Ordinance, for Ministers to use the Words of Institution, as near as may be, at distributing the Elements, and to speak to Communicants joyntly, in the plural Number; and to allow them (after the first breaking and distribution by the Minister) to share and divide the Elements among themselves, thereby to testify their mutual Charity to, and Communion one with another.

32. Q. What Authority have ye for Kneeling at the Lord's Table, seing the Evangelists tell us, that CHRIST and his Apostles chused sitting, or the common Table Gesture, at the first Institution? Was ever Kneeling reckoned a Feasting Posture, or do ye pretend to be wiser or humbler than CHRIST and his Apostles, that ye despise their Posture? Or, Will ye accuse them of having an undecent, or irreverent Gesture at this holy Ordinance? Or, Will ye charge the whole Catholick Church, with Indecency and Irreverence, who never used kneeling at the Communion, for many hundred Years after CHRIST? Was it ever practised in the Church till the Doctrine of Transubstantiation was broached, and People were directed to worship CHRIST's Body and Blood in the Sacrament? So that it is but a Popish modern Posture, not above 500 Years standing; for Pope Honorius was the first that decreed it, about the Beginning of the 13th Century: Wherefore our Zealous Reformers and Fathers in this Land, threw out this Idolatrous Posture, with the false Doctrine to which it belonged, and would never admit it to return: Our old Communion Tables with Seats fixed unto them, may tell us what hath been their constant Practice.

Practice. But if ye have no Intention of *Symbolizing with Idolaters* in this Posture, but only practise it for *Decency's*, sake, why do ye not ordain Adult Persons, who are baptized to receive that Sacrament *kneeling* also? Lastly, May not the *Papists*, near as well, excuse their Worshipping CHRIST by *Images*, from *Idolatry*, as you can do your worshipping him in *Kneeling* before the Elements, and that with Reverence and Respect to these Elements, which are *Consecrated Creatures*, intentionally placed before you, to be an *Image and Representation of Christ* unto you?

33. Q. What Power have ye to institute so many Holy Days and to put *Saints Days* on a Level with the *LO D's Day*, by obliging People to abstain wholly from Work thereupon? Is not the *Institution of holy Days* a plain Encroachment upon CHRIST's *Legislative Power*, who alone can make Days holy, and particularly on the *Fourth Command*, that only appoints *One Day in Seven* to be kept holy, and allows us to labour *Six* of them? Doth it not *infringe our Christian Liberty*, and bring *Christians* under a *Yoke of Bondage*, of which CHRIST hath made them free, by taking off the old *Yoke of Carnal Ordinances*, which consisted in a multitude of such *Observations*? The Apostle would lay no Burden on the *Disciples*, but *necessary things* Acts 15. 28. And we are charged to stand fast in the *Liberty* wherewith Christ hath made us free, that we be not entangled again with such a *Yoke Bondage*, Gal : 5, 1. Doth not the Apostle find Fault with the *Galatians* for such Practices, Gal : 4. 10. 11. *To observe days, months, times and years, I am afraid of you lest I have bestowed on you labour in vain.* Is not this to be over much righteous and wise above what is written, and what Reward can ye expect for it? And lastly, How sensual and scandalous is the usual Manner of observing these Days, so that instead of *Holy*, they may more justly be termed *Unholy Days*.

34. Q. What Authority have ye for *Instrumental Musick* in the Worship of GOD, from Christ or his Apostles, or the practise of the *Primitive Christians* for many Ages thereafter? was not *Pope Vitalianus* the first that brought in the *Organs* and other *Musical Instruments* into Churches, toward the end of the seventh Century?

35. Q. Is it not a great Defect in the Church of England to want a *Godly Church Discipline* for censuring the *Scandalous*, which she her self (in the *Communion*, and by reading the same every first day of Lent) hath yearly acknowledged for these 150 Years bypast; tho' she makes no endeavours for restoring the same, but always rests in an empty wish for it, as if this were sufficient to exoner her for the want of it? And for any shadow of *Discipline* she hath, it is lodged in the Hands of *Lay Men*, who grievously abuse and prostitute the same, to the Scandal of the *Christian Religion*.

36. Q. Have ye any warrant from God's Word for imposing *Set Forms of Prayer* (and these for the most part composed by *Papists*) and Restricting all sorts of Persons to the use of them, by reading them off the

Book when they Pray, and that still over and over without Variation; however much their *case* and *circumstances* should alter? Is there any mention of a *Liturgy* or *Prayer Book* through the whole *Scripture* that any of the Saints then used? We are frequently Exhorted to Read and Study the Holy *Scriptures*, but never to Read any *Prayer Book*, which would not been omitted if there had been any; have we not their *Psalms* or *Forms of Praises*, which they used, carefully preserved and *Handed down to us*, and is it credible that their *Forms of Prayers*, would never be once mentioned? *Solomon* gives not the least hint of any such *Forms*, at the Dedication of the *Temple* (at which time it had been most proper to have done it) but on the contrar, begs the *LORD* to hear what Supplications shall be made by the people in that House, when every one shall know his own Sore and his own Grief, and the Plague of his own Heart. 1 King. 8. 38. 1 Chron. 6. 29. when he speaks of no other *Prayer Book*, than the Knowledge of their own Grief and Heart Plagues, or a particular acquaintance with their own Souls Condition, which certainly is the best help for Prayer, next to the Spirit of *GOD*. And in *Scripture* we have several *Prayers* of the Saints recorded, as *David*, *Solomon*, *Ezra*, *Nehemiah*, *Daniel*, *Hezekiah*, *Jehosaphat*, &c. but no mention of any Set Form or Book that they made use of, but on the contrary we always find them conceiving their own *Prayers* suitable to the present *Circumstances* and *Necessitie* of Soul or Body they were then under, and letting the pure flames of their own Conceptions mount up from the Altar of their Zealous Hearts unto the Throne of Grace, but never reading the Words of other Men, for Prayer; for they reckoned that the words of their own Mouths, and Meditations of their own Hearts would be most acceptable in the sight of the *LORD*. *Psal.* 19. 14. Nay the very Publican when he went up to the Temple to Pray, conceives his Prayer suitable to his case without any Book or Form, *Luk.* 18. 10. And surely if the Composing and Reading of a *Prayer Book*, were such an excellent mean of Devotion (as you pretend) *Christ* and his Apostles would not have omitted to recommend it to the Church, for tho' they themselves needed it not, they knew after-Ages would.

37. Q. What Countenance have ye for such Read Prayers from the practise of Primitive Christians in the first and purest Ages? Seeing *Tertullian* in his *Apology* (in the third Century) saith of the Christians then, that they were not ashamed to Pray, *sine monitore, quia de pectore*, i. e. without a Book or Directory, as coming from the free motion of their Hearts. And *Justin Martyr*, in the second Century, saith That their Ministers Prayed to their utmost abilitie, which could not be by Read Prayers, for Reading is no great Specimen of a Ministers Abilities. And *Socrates* in his History saith, That among all the Christians in his Age, scarce two were found that used the same words in Prayer. Yea its confessed by Church of England Writers that there were no Publick *Liturgies* appointed in the Church for the first 400 Years after *Christ*: It being *Pope Gregory* the first that Instituted them, together with many

not absurd then to reproach all *extemporary Prayers*, as ye do, saying that there is no true Prayer, but by your *Book and read Prayers*? Do ye not hereby condemn not only your own *former practice*, but also the *Scripture Saints*, the *Primitive Christians*, yea and the whole *Episcopal Clergy* in this Land, your *Predecessors*, as *Strangers to the true Method of Prayer*.

38 Q. Seeing the Lord enjoins both Reading and Praying as two *distinct duties*, should ye take up the *whole Publick Worship with Reading only*? Can these two Duties be duly performed at one and the same time, which in themselves are so distinct, for by *Reading* the Lord Speaks to us, but by *Prayer* we Speak unto him? Prayer is a *pouring out of the Heart* to the LORD by an *immediat Application* to Heaven, and a *direct lifting up of the Soul to GOD* in the most Spiritual and Abstracted manner, which cannot but be greatly interrupted by Reading and considering of a Book, in the time of such a Duty. Is it not then more proper to have our Minds and Eyes lift up to Heaven, *then to have them stooping and fixt to a Book in time of Prayer*?

39 Q. Is it not both an injury to *JESUS CHRIST*, and to the *Holy Ghost*, to confine *Ministers* and others, to these *Read Prayers*? Seeing *Christ Ascended up on high to give Gifts to Men*, of Prayer as well as of Preaching; but if these *Read Prayers* take Place, there seems to be no need of such Gifts, for these who have no Gift of Prayer, if they can but *Read well*, may *Pray* as well as these who have the greatest Gifts, and thus one end of our Saviours Ascension would be Frustrat. Again it would be a Limiting and Stinting of the free Spirit of GOD, whose work it is to assist his People in the Duties of Prayer, and therefore is called the *Spirit of Grace and Supplication* and the *Spirit that giveth utterance*, which the Lord hath especially promised to pour out upon us in Gospel times and to give freely to these that ask him, and that not only for helping us to a *Suitable Praying Frame*, but even to *matter and words fitting our case*, in Prayer, for the Lord sends forth his Spirit into his Childrens Hearts even to to teach them (without a Book) to cry *Abba Father*, Gal. 4. 6. As also to help our *Infirmities*, when we know not what to Pray for as we ought Rom. 8. 26. which certainly must be by helping us to *matter and words*, as well as a Frame; this promise would appear needless to the *Formalists* of our Day, for they still know what to pray for, and are never at a loss this way if they be well acquaint with the Book. There was truly good Sense in the saying of a simple Man anent the Authors of the Service Book, who learned them, said he, to take the Office of the *Holy Ghost off his Hand*?

40 Q. Is the Divine Majesty taken with *Artificial Human Composures*, or Do *running Sentences*, and fine *Flights of Rhetorick*, tickle his Ears as they do mans? Doth he not look chiefly, to the *Fervency* of our Hearts in Prayer? And usualy when the Heart is most fervent, there is least *Artifice* and *Nicety* of Expression. Whether would ye be most affected with a Beggar, that would Confidently come and ask Money from you, by Reading an *Artificial Speech* from a Printed Paper; or with a Poor Man

to Distressed with Sores and wants, that ye might perceiv^e his urgent necessities dictating his words, with the Tear in his Eye, and his Heart at his Mouth? Would ye not be ready to say, the one is some *Idle Rogue* and deserves nothing; but the other is an *Object of Pity*, that must needs be helped?

41 Q. Do all Christians *Sins, Dangers, Wants, Tentations, Mercies, &c.* run still in one and the same Channel, so that a Prayer Book will always suit the same? Do not some *Bilieuers* cases change many ways in one Day, so as no *composed forms* can fit them, and far less those in the Service Book, and is it just to restrict them to Forms, that are unsuitable? Suppose a Man be Tristed with sudden danger by Fire, Water, &c. Or with some Extraordinary surprizing difficulties which call for *present supplication*, not allowing time to get or use a *Book*. Shall he *forebear Prayer* in that case? Or if after he hath got and searched the *Book*, and not finding a Prayer *suiting* his singular case, should he either omit *Prayer*, or make use of one, that is unsuitable to his condition? May not a Child in danger, cry to his Father for help, till he shall learn a *pointed Discourse* to Address him with? Sure, none will say it; and shall not God's *Children* be allowed the *same freedom* with their *Heavenly Father* in time of need?

42 Q. What shall become of these, who are incapable to make use of this Book, such as the *Blind* that cannot see, the *Ulearned* that cannot Read, and the *Poor* that cannot buy it? Will ye *Restrain* or *Excuse* them from this *absolutely needfull duty* of Prayer? And likewise Dying Persons and others who in the Night time want the benefit of light for reading it, shall they also want the Benefit of *Prayers*? Or must Christian Families, upon any of the foresaid accounts, be obliged to live as *Heathens*, without calling on the Name of the Lord?

43. Q. Why should there be so *frequent Pauses and interruptions* in the solemn duty of publick Prayer, as are occasioned by the many short *Collects* and *Prayers* in the Service Book. Is it easy for People to work their Hearts into a Devout and Suitable Praying frame in so short a time? And if they attain it, is it fit they immediatly break off again, and thereby stifle the *Breathings* of the *Spirit*? Were not the *Prayers* of the fore-cited Scripture Saints, and his Apostles usually *long* without such stops and frequent beginnings and endings, or the Alternat Interlocutions of the People. which leads me to the

44 Q. What *Authrity* have ye for the Peoples *Responses* in Worship, and for enjoining the whole Congregation Men and Women to *repeat Prayers* and *Psalms* after the *Priest*, and thereby cause a *most confused unintelligible noise* and *muttering* of *Tongues*? How can this be acceptable to him whom we Worship, 'who is a God of order and not of Confusion? If the Minister be the Peoples Mouth to God in Prayer, how come the People, Men, Women and Children all to speak at once? Do not the People too far Invade the Sacred Office of the Ministry, by Reading half of the *Psalms, Hymns, and Prayers*, sometimes together. and sometimes by
turns

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turns with the Minister, and by being the only Petitioners in the most part of the *Litania*, while the Minister only reciteth the matter of the Prayer, and makes no request at all? May not the People, by the same Parity of Reason, claim the other parts of the Ministerial Function?

45. Q. Doth not our Lord's forbidding us to use vain Repetitions in Prayer as the *Heathens*, *Matth.* 16. condemn the Repetitions in the *Service Book*, which are Borrowed from the *Papists*? There being Petitions Repeated in the same Prayers, sometimes 4 times, nay 8 times, yea 22 times over, which are to be used every Lords Day, besides the other days for Publick Worship through the Week, and that by the People as well as the Minister; Whence some have conjectured, that one Reason why the *E--Men* are greater *sinners* than those of other Nations, may be their frequent and customary Repetitions of the Lord's Name in their Responses, whereby many are ready to lose that Awful Dread, & reverence Due to His Sacred Name.

46 Q. What Warrant have ye for Shredding and Parcelling the Scriptures into Epistles and Gospels after such a way in your daily reading, and for reading Prophecies of the Old Testament for Epistles, and never joyning Expounding with your reading, like *Ezra* and the *Jewish Priests* *Nehem.* 8. 8. or the Primitive Christians, who were well acquaint with Lecturing or Expounding the Scriptures. And how come ye to sit at reading the Epistles, stand up, bow and respond at reading the Gospels and Kneel at reading the ten Commandments? Are they not all the word of God, and of equal Inspiration and Authority? And what warrant have ye for singing of Epistles and Gospels the Creeds & Lords Prayer, in Publick Worship, as if they were Psalms? It not this to make the Scriptures Unintelligible, and Encourage Papiests in their Superstitions.

47. Q. Is not the Device of reading *Publick Prayers and Service from a Book*, a likely way to indulge Sloath in both Ministers and People, and keep them from improving the Gift of Prayer, and imploying the Spirit's Assistance therein, yea, to turn their Prayers to an idle Form and Rhetorime, that leaves no impression on the Mind? Doth not common Experience shew, that the best are apt to lose much of their Life and Affection, by the constant Use of the same Words and Forms? If a Minister should preach the same Sermon twenty times over, tho' never so good, both Ministers and People would be less moved by it, than at the first, so doth it fare with *Read Prayers*; Is this *Read Service* an ordinary Mean of Conversion? Doth GOD bless it for convincing *dead Souls*, breaking *hard Hearts*, or waking *secure Consciences*? Is it a ready way to attain to the Growth and Exercise of Grace, the Communications of GOD's Love, and Influences of his Spirit? Ah! Superstition and Will worship is a Tree under whose Leaves the Fruit of the Spirit doth not thrive. Is it not a Way to encourage an ignorant unlearned Ministry in the Church, who can neither preach nor pray, and also to banish the Preaching of the Gospel, as Experience testifyeth in many parts of England, it being thought sufficient for People to have the *Service Book* read to them.

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42 Q. What shall become of these, who are incapable to make use of this Book, such as the *Blind* that cannot see, the *Unlearned* that cannot Read, and the *Poor* that cannot buy it? Will ye *Restrain* or *Excuse* them from this *absolutely needfull duty* of Prayer? And likewise Dying Persons and others who in the Night time want the benefit of light for reading it, shall they also want the Benefit of *Prayers*? Or must Christian Families, upon any of the foresaid accounts, be obliged to live as *Heathens*, without calling on the Name of the Lord?

43. Q. Why should there be so frequent *Pauses and interruptions* in the solemn duty of publick Prayer, as are occasioned by the many short *Collects* and *Prayers* in the Service Book. Is it easy for People to work their Hearts into a Devout and Suitable Praying frame in so short a time? And if they attain it, is it fit they immediatly break off again, and thereby stifle the *Breathings* of the Spirit? Were not the Prayers of the fore-cited Scripture Saints, and his Apostles usally long without such stops and frequent beginnings and endings, or the Alternat Interlocutions of the People. which leads me to the

44 Q. What *Authority* have ye for the Peoples *Responses* in Worship, and for enjoining the whole Congregation Men and Women to repeat *Prayers* and *Psalms* after the Priest, and thereby cause a most confused *unintelligible noise* and *muttering* of Tongues? How can this be acceptable to him whom we Worship, 'who is a God of order and not of Confusion? If the Minister be the Peoples Mouth to God in Prayer, how come the People, Men, Women and Children all to speak at once? Do not the People too far Invade the Sacred Office of the Ministry, by Reading half of the *Psalms, Hymns, and Prayers*, sometimes together. and sometimes by

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turns with the Minister, and by being the only Petitioners in the most part of the *Litania*, while the Minister only reciteth the matter of the Prayer, and makes no request at all? May not the People, by the same Parity of Reason, claim the other parts of the Ministerial Function?

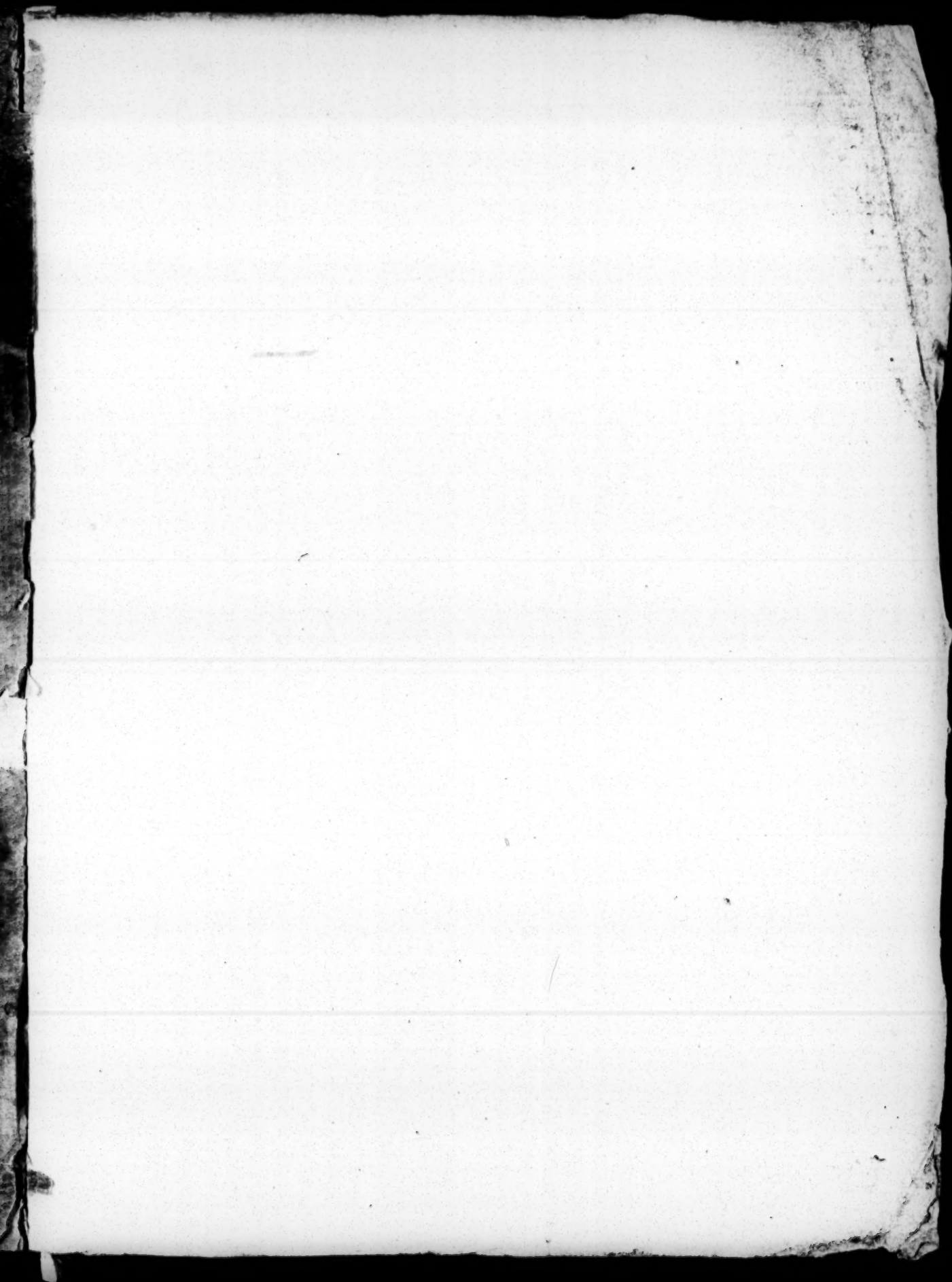
45. Q. Doth not our Lord's forbidding us to use vain Repetitions in Prayer as the Heathens, *Matth.* 16. condemn the Repetitions in the Service Book, which are Borrowed from the Papists? There being Petitions Repeated in the same Prayers, sometimes 4 times, nay 8 times, yea 22 times over, which are to be used every Lords Day, besides the other days for Publick Worship through the Week, and that by the People as well as the Minister; Whence some have conjectured, that one Reason why the E--Men are greater sinners than those of other Nations, may be their frequent and customary Repetitions of the Lord's Name in their Responses, whereby many are ready to lose that Awful Dread, & reverence Due to His Sacred Name.

46 Q. What Warrant have ye for Shredding and Parcelling the Scriptures into Epistles and Gospels after such a way in your daily reading, and for reading Prophecies of the Old Testament for Epistles, and never joining Expounding with your reading, like *Ezra* and the Jewish Priests *Nehem.* 8. 8. or the Primitive Christians, who were well acquaint with Lecturing or Expounding the Scriptures. And how come ye to sit at reading the Epistles, stand up, bow and respond at reading the Gospels and Kneel at reading the ten Commandments? Are they not all the word of God, and of equal Inspiration and Authority? And what warrant have ye for singing of Epistles and Gospels the Creeds & Lords Prayer, in Publick Worship, as if they were Psalms? It not this to make the Scriptures Unintelligible, and Encourage Papiests in their Superstitions.

47. Q. Is not the Device of reading Publick Prayers and Service from a Book, a likely way to indulge Sloath in both Ministers and People, and keep them from improving the Gift of Prayer, and imploying the Spirit's Assistance therein, yea, to turn their Prayers to an idle Form and Rhetorime, that leaves no impression on the Mind? Doth not common Experience shew, that the best are apt to lose much of their Life and Affection, by the constant Use of the same Words and Forms? If a Minister should preach the same Sermon twenty times over, tho' never so good, both Ministers and People would be less moved by it, than at the first, so doth it fare with Read Prayers; Is this Read Service an ordinary Mean of Conversion? Doth GOD bless it for convincing dead Souls, breaking hard Hearts, or wakning secure Consciences? Is it a ready way to attain to the Growth and Exercise of Grace, the Communivations of GOD's Love, and Influences of his Spirit? Ah! Superstition and Will worship is a Tree under whose Leaves the Fruit of the Spirit doth not thrive. Is it not a Way to encourage an ignorant unlearned Ministry in the Church, who can neither preach nor pray, and also to banish the Preaching of the Gospel, as Experience testifyeth in many parts of England, it being thought sufficient for People to have the Service Book read to them.

... with a Word to ...
 ... of *Seduction*, ...
 ... *Cal: 2. 23.* ...
 ... Church-dividers ... *16. 18.* And of the *Height* ...
 ... of *Deceivers*, *Eph: 4. 14.* For there is no Idolatry of ...
 ... so gross, but they have many plausible Distinctions ...
 ... the same: Be not like the *simple that believes every Word*, like the ...
 ... that looketh well to his going, *Prov: 14. 15.* Seek plain Scripture ...
 ... for every thing, Imitate the *Noble Bereans*, who searched the Scripture ...
 ... for trying the Doctrine that was delivered to them, *Act: 17. 11.* ...
 ... all to this Touchstone, and what abides not this Tryal ...
 ... *Stable*, whatever be the *pretexts* for it from *Custom*, *Tradition*, *Antiqui-*
 ... *ties*, &c. where the Scripture hath not a Tongue to speak, have you not ...
 ... an Ear to Hear, nor an Heart to believe. Again quite not one *Hint* of ...
 ... Truth, but Prize all GOD's Truths as *invaluable Jewels*, and the *least* ...
 ... of them, as more precious than your best Blood or treasure, *The Law of*
 ... *thy mouth is better unto me than thousands of Gold and Silver*, saith the ...
 ... Psalmist, *Psal. 119. 72.* *Ruat calum potius quam una mica veritatis*
 ... *perest* said Luther; Contend earnestly for the Faith, *Jude 3.* You are ...
 ... Trustees for the Generations to come, Betray not your Trust, by bring- ...
 ... ing a *Romish Yoke* on poor Posterity, lest they rile up and Curse you ...
 ... when ye are dead and rotten. Mind how provoking to God, Innova- ...
 ... tions in his Worship are, and how quickly the Plague followed them, *Psa:*
 ... *106. 29.* O grieve not the Heart of your Redeemer by Apostacy thereto, ...
 ... as many are doing: me thinks I hear Him saying to you, as once to his ...
 ... Disciples, in a time of common Defection *Joh. 6. 97.* *Will ye also go away?*
 ... Mind with what quaking Hearts, quivering Lips and trembling Knees Apo- ...
 ... states will one day stand before him. Lastly, still keep up your Abhorrence ...
 ... at Popery, as a bloody, blasphemous and damnable Religion: Forget not ...
 ... the Massacres of *Ireland*, *Paris*, and others of their Butcheries: Detect ...
 ... what ever hath a tendency to *Rome*, and be not deceived with the ...
 ... and modest beginnings of Innovators, for *evil men and seducers will*
 ... *worse and worse*, *2 Tim: 2. 13, 14.* Believe not every one that calls him- ...
 ... self a Church of England Minister, that yet can shew no Document of Or- ...
 ... dination by any of the *English Bishops*, or of subscribing the 39 Articles ...
 ... lest you be imposed on and led into dangerous Errors by *Wolues in*
 ... *cloathing*, or Papists in masquerade, and those that are Enemies to the ...
 ... *testant Queen and Successor.*

Since *Liberties* are come in fashion, I shall close with one
 From Captains for to lead us back From Anti-christ's *Lawless*
 To Egypt, Kirk and State to wrack, And persecuting *Princes*
 From *Bang*-preachers Rage and Fame, From *Scholar* *Creeping*
 Guides to *St. Germans* or to *Rome*, From *Princes* *Creeping*
Liberty *Princes* *Creeping*



I shall conclude, with a Word to any well-meaning Christian, who may be in hazard of Seduction. Beware of the flow of Wisdom, that is a well-meaning Word, Col: 2. 23. And of the good Words and fair Speeches of Church-dividers Rm: 16. 18. And of the Sleight and cunning Craftiness of Deceivers, Eph: 4. 14. For there is no Idolatry or Superstition in Rome so gross, but they have many plausible Distinctions to palliate the same: Be not like the simple that believes every Word, but like the prudent that looketh well to his going, Prov: 14. 15. Seek plain Scripture for every thing, Imitate the Noble Bereans, who searched the Scriptures for trying the Doctrine that was delivered to them, Act: 17. 11. Bring all to this Touchstone, and what abides not this Tryal is *Unlawful and Stubble*, whatever be the pretexts for it from Custom, Tradition, Antiquity, &c. where the Scripture hath not a Tongue to speak, have you not an Ear to Hear, nor an Heart to believe. Again quite not one Hoof of Truth, but Prize all GOD's Truths as *invaluable Jewels*, and the least of them, as more precious than your best Blood or treasure, *The Law of thy mouth is better unto me than thousands of Gold and Silver*, saith the Psalmist, Psal. 119. 72. *Ruat calum potius quam una mica veritatis pereat* said Luther; Contend earnestly for the Faith, Jude 3. You are Trustees for the Generations to come, Betray not your Trust, by bringing a Romish Yoke on poor Posterity, lest they rise up and Curse you when ye are dead and rotten. Mind how provoking to God, Innovations in his Worship are, and how quickly the Plague followed them, Psa: 106. 29. O grieve not the Heart of your Redeemer by Apostacy thereto, as many are doing: me thinks I hear Him saying to you, as once to his Disciples, in a time of common Defection Joh. 6. 97. *Will ye also go away?* Mind with what quaking Hearts, quivering Lips and trembling Knees Apostates will one day stand before him. Lastly, still keep up your Abhorrence at Popery, as a bloody, blasphemous and damnable Religion: Forget not the Massacres of Ireland, Paris, and others of their Butcheries: Detest what ever hath a tendency to Rome, and be not deceived with the easy, and modest beginnings of Innovators, for *evil men and seducers wax worse and worse*, 2 Tim: 2. 13, 14. Believe not every one that calls himself a Church of England Minister, that yet can shew no Document of Ordination by any of the English Bishops, or of subscribing the 39 Articles, lest you be imposed on and led into dangerous Errors by *Wolves in sheep's cloathing*, or Papists in masquerade, and those that are Enemies to a Protestant Queen and Successor.

Since *Liberties* are come in fashion, I shall close with one,
 From Captains for to lead us back From Anti-christ's Idolatry
 To Egypt, Kirk and State to wrack, And persecuting Tyranny
 From Baw-preachers Rage and Fume, From Schism & corrupt Immunity
 Guides to St. Germans or to Rome, A popish Prince to rule the Land
 Libera nos, Domine. Libera nos, &c.

FINIS.

